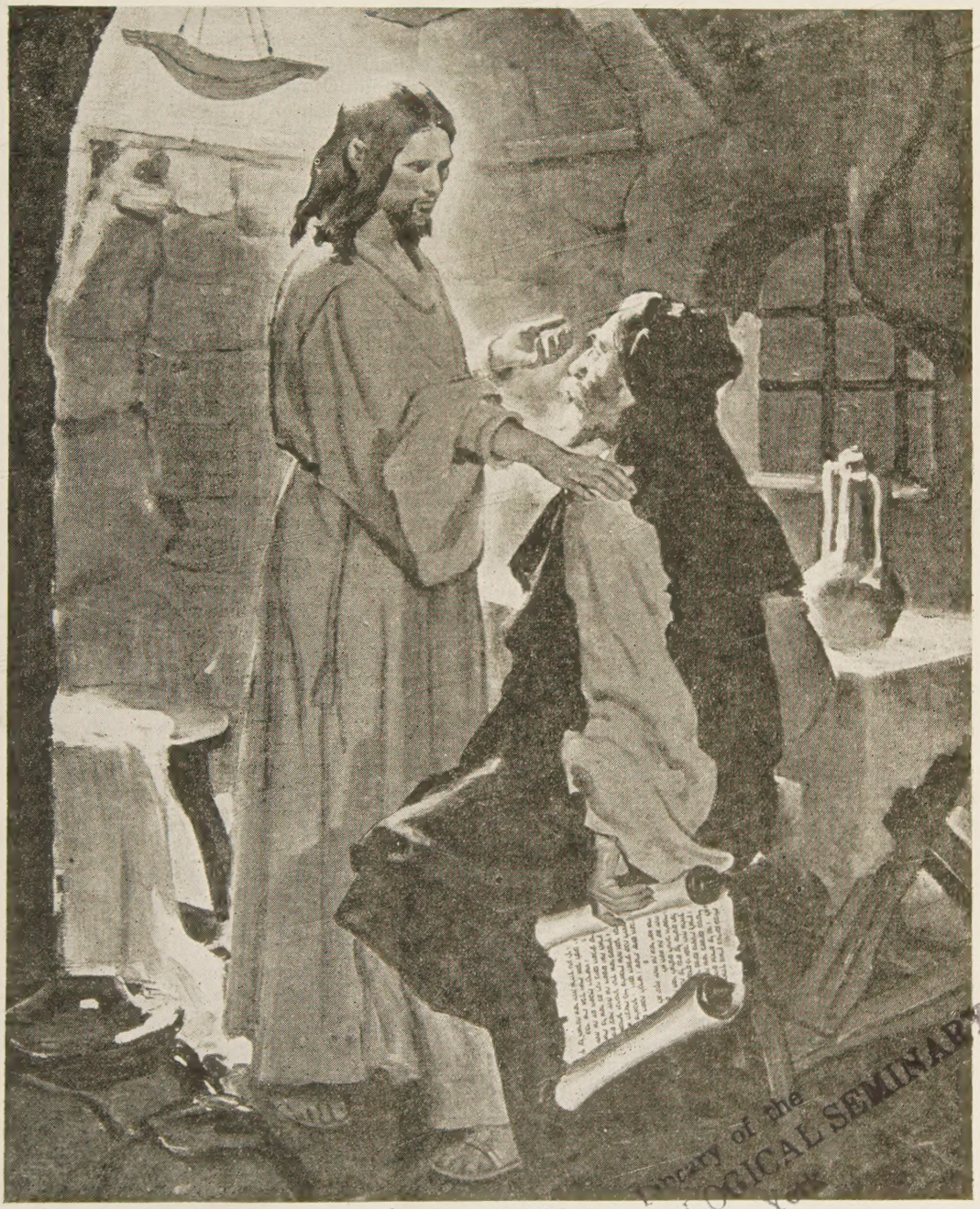
Zions Herald

E INDEPENDENT METHODIST WEEKLY +



Produced for Methodism's Year of Evangelism by Leslie Michaelson

CHRIST AND NICODEMUS

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READERS WRITE

Salvation for Hepcats

"It really is 'Coals to Newcastle' to send the enclosed clipping to your office, since you of course see the paper from which it is taken, coming as exchange, United Evangelical Action. My object is to ask your further attention to the page and more of Youth for Christ news, and particularly to the visit of President Truman and other dignitaries to the Youth for Christ Rally in Tacoma, Washington.

"After an hour's 'singspiration' the president spoke words of high appreciation and praise. He concluded thus: 'This would have been worth a trip all the way from Washington, D. C. to Tacoma, Wash., just for this service tonight!'

"On the strength of this presidential indorsement of this Youth for Christ Rally, Mrs. S. and I expect peculiar pleasure in taking a boat ride soon, down the Potomac, past Mt. Vernon—'a beerless, danceless, petless' affair, sponsored by evangelicals of Washington, including our local Youth for Christ interest, and several other vigorous groups of conservative faith. We expect to see the gleam of the moonlight upon the great river, to feel the joy of the Lord, and to indulge the glorious hope of the appearing, on some great day, of the Lord from heaven.

"I remain, your brother in Christ,"

(Rev.) Albert L. Smith,
Washington, D. C.

Says God Has a Stake

"Are we theists? Then let us stop talking nonsense. By a 'stake' I understand something of value which has been subjected to the play of forces outside the sole or immediate control of the owner's will, and of which the emergent status, of real concern and consequence to the owner, will be affected by the outcome of those forces. Of course 'God has a stake in this war!' "

Donald C. Babcock,
Univ. of New Hampshire.

Yank in India

"On reading in a copy of your paper of the meeting of Bishop Hartman with a Methodist boy in the armed forces, I was reminded of the following, and thought it might be of interest to your readers, especially to those who have helped make our foreign mission work possible.

"On a hot May day during our college vacation, when the Lucknow temperature was 110 or higher, a lad from the American forces called on me, whose home in Connecticut is only three miles from mine. He was a Roman Catholic boy of Italian descent. We had gone to the same high school though a generation apart, and found many other common interests. I showed him the college such as it was, with its chief attraction—three hundred charming and lively girls—missing, gave him a drink of sherbert from our cold case, put him in touch with a young Christian lad of the city, a University graduate, who took him around the next morning to see the sights of historic and beautiful Lucknow.

"But all the above is only by way of introduction to a letter I received from him after his short holiday was over and he had returned to his base in Upper Assam. I quote:

" 'I had a wonderful time there (in Lucknow), and it's one place I'll never forget. I wish all of India was like Lucknow. . . . I had the pleasure of meeting another member of your organization on my last day in Lucknow. I presume you know Mr. Rockey. (Evidence of our bishop's modesty). While we were waiting in the station for our train, I made his acquaintance. He was also going to Calcutta on his way to a visit in the hills, so we shared a compartment together all the way. You might say that he was our chaperone on that ride. Besides his very interesting conversation, he saw that we were taken care of in the way of meals, and made as comfortable as possible under the trying conditions of rail travel. (The temperature in the shade would have been anywhere from 110 to 117 degrees.) A trip that would otherwise have been very dull and uncomfortable for myself and my companions, turned out to be very nice—thanks to Mr. Rockey.

" 'Although I knew that there were missionaries over here, I never realized until I went to Lucknow, the large number of you and the work you do. And I think I'm quite right in saying that the majority of the American people at home are in ignorance, as I was, of the splendid work your organization is doing in making this a more civilized world. I think you deserve more praise and recognition than you already have.' "

Yours sincerely,
(Miss) Ruth Coe Manchester,
Lucknow, India.

Brad Stephens' Fan Mail

(Z. H. Aug. 29) "Thanks for . . . the article 'The Imponderables.' I have read this with great interest, and have given it to one or two others to read. It shows a great amount of careful thinking and skilful expression. You should feel great satisfaction in having produced such a thoughtful and vital piece of writing."

Edward K. Robinson, Treas.
Ginn and Company, Boston

"I read with a great deal of interest your article published in Zions Herald on 'The Imponderables.' I am glad to see that none of the old vigor is lacking, and that you still wield the trenchant pen. I might add that I am in almost complete agreement with the opinions that you expressed. I enjoyed your paragraph at the first column and the one that think you have something the think we have considerable fr tion, God still rules in the affai

Charles A. E

"The atomic bomb is the mo imponderable that has ever c life of man. It is compelling us a decision whether or not m idealism is more important th desires for wealth and power."

Walt Harris, Har

With Our Writers

Clarence H. Cochran, Martinsburg, W. Va.; minister of Calvary Methodist Church.

Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church, and president of The Federal Council of Churches of Christ in America.

Chaplain (Capt.) Philip H. Oxnam, member of the New England Conference of The Methodist Church. Serving with the Army of the United States in Italy.

Walter O. Terry, Boston, Mass.; minister of the Hyde Park Methodist Church.

Clarence Avey, Athol, Mass.; minister of Starrett Memorial Methodist Church.

Earl H. Furgeson, Cambridge, Mass.; minister of Harvard-Epworth Methodist Church.

The Cover Picture— and Nicodemu

Thomas F. Chilcote

The synagogue faculty has l quiries after a busy day with the prophets, and the dispersed emptied the streets of the Holy

In an obscure lodging house a curtain of the cool Palestinian men have just completed a which has brought God to th man perplexed.

Some suggest that Nicodem Jesus by night because he was found in the company of Je darkened city provided a blan as he crept along the Jerusalem it not be reasonably and more sumed that night-time provid convenient opportunity for t lem's busiest men to get toget

Leslie Michaelson's canvas the usual Nicodemus-Jesus po is no crossfire of question an scrutinizing of the comman poned rest has left both men and frame.

Jesus, gracious host, stands to goodnight. In gesture he seeks assurance. "Anyone whose life out into the light," he seems And Nicodemus, whose insight faith elevated him as a teacher out peer, understandingly meets the Son of God.

The artist surrounds the two shadows and soft light, giving dr to the climax of the night. Nic found God in modest surroundin lamp, the waterpots, the sturdy stools belong to a landlord. His a road-faring Nazarene garbed and seamless robe.

Follow the symbolic line which with the scroll, opened to a por Decalogue. That marks the be the ascent of a man to God. T point of ascent is the upturned fa demus, illustrative of man's hunge revelation. The summit of ascent we follow the gaze of the old ma countenance of Jesus. There we d Word made flesh!

Perhaps we discover our greate Nicodemus by re-reading the thi of John in the light of the Micha vas. If we have not seen it before, now, that the golden text (John 3: its way into the hearts of men i to the persistent inquiry of a dis teacher of Israel. And having rea teenth chapter of the gospel na may incline our hearts to believe first man who heard the golden te the "teacher sent from God" as his

The Church in the Postwar World

CLARENCE H. CORKRAN

and especially Methodism, won great and nd spiritual victories after two of our na- ırs and failed miserably after a third. Not- the church, relatively speaking, found it- ne same condition after the Revolutionary War, and World War I—that being near stion. Today there are many indications stating old malady, "spiritual exhaustion," ping the church. This war's legacy to the bitterness, hate, and an almost unconquer- tion for revenge. Over and over again the ven the one indomitable champion of hu- l the task that lies before the church of o assert her champion- eginning with a "pas- in all lands.

lose of the American ne the organizing con- erican Methodism. The ed themselves this ques- may we reasonably be- d's design in raising up ed Methodists? Their "To reform the conti- read scriptural holiness nds. Peter Cartwright 1801 for years a blessed gion spread through al- e inhabited parts of the merican Camp-meeting, prayer service, and the s meeting had their be- ese spiritually fruitful

can Board of Commis- reign Missions was or- 0 with an initial gift of nd dollars, and John norable mission to the dians came only nine his period also gave the Christian Association, e American Bethel So- nized in affiliation with Seamen's Friend Society, to serve sailors on inland waters. It was the age of emi- and civic leaders like Bushnell, Emerson, Beecher.

of our Civil War it was apparent that the f the nation was at a low ebb. The liquor aken undue advantage of the times to ex- ss and was cleverly diverting attention from evils by pointing to the liquor revenue to he national debt. However, beginning al- eously in all parts of the nation, there was d of the 19th and the early years of the 20th uine upsurge of religious and moral awak- fired with deep convictions like Chaplain dy and Sankey, Howard C. Russell, Wayne nd a host of others gave themselves without fields of religion and morality. From the Bowery of New York to the most remote section of the nation the followers of the Christ were on the offensive against sin. The Prohibition party, the Woman's Christian Temperance Union, the Anti-Saloon League were organized, and churches were erected at the rate of "two a day." The enactment of the 18th Amendment was the greatest moral victory of all time.

Following World War I, America experienced a major spiritual depression which ran concurrently with the nation's greatest era of abnormal prosperity. There was also a gust of worldliness which reached cyclopean proportions. Protestantism came to a virtual standstill. The Inter-church World Movement was a miserable failure. It had misjudged the generosity of its friends—funds were not available, although, at the same time, the Dempsey-Carpentier prize fight set a record for all time, when 75,000 persons paid $1,500,000 to witness the fight. In 1930 the total net gain of the entire church was only 59,000. In that same year the Methodist Episcopal Church lost 51,000.

The slightest review of religion in the magazines of that day proves beyond a doubt that religion was held in unconcealed contempt. Popular writers were busy baiting the clergy in newspapers and magazines, and best sellers were produced in the world of fiction by similar practices. It seemed difficult to discover anything praiseworthy in religion. The spiritually exhausted church with empty front pews stood dismayed and near speechless in the face of an ever rising tide of lawlessness which swept the nation—racketeering, murderous gangsters, kidnapping, and a furious pursuit of pleasure was the order of the day. A craze for betting and gambling held the spotlight, the racetrack grew in popularity and millions were lost annually on the "ponies"; "bookmaking" became a national disgrace, and professional gamblers piled up huge fortunes from the gullible. Then came the final crushing blow to the moral forces, the repeal of the 18th Amendment by the bold "convention method." The method had never before been invoked by our lawmakers and undoubtedly will never be used again. The cost was staggering and the prime movers obscured.

The experiences of the church during the past twenty-five years when compared with the experiences of the church following the Revolutionary and Civil Wars should make clear its duty after World War II. If the church is to prove adequate for the demands of tomorrow, well defined plans must be perfected long before the mustering out program of our soldiers becomes effective. The following seem to be pertinent suggestions:

1. The adult membership of the church should move

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The Peace

Walter O. Terry

We talk about the winning of the peace
As tho the peace
Were like some jeweled trophy
That men might hoard;
Some mystic golden fleece
Or like some fruitful land
With gardens blossoming
And children playing on every hand:
A thing to own,
To hold,
To govern,
To control,
Perhaps, to loan.

But peace is like the infinite
Where constellations dwell,
And its horizons
But the limits of our seeing.
If our souls comprehend
'Tis well.

And peace must master
All our being,
And in our souls' increase
Break down all barriers of hate,
And then will come the peace.

★ ★ ★

forward and occupy regularly the empty front pews.

2. Less talk about juvenile delinquency and a more pronounced effort to stop the decrease in church school attendance.
3. Keep in touch with every enlisted man and woman from the church and church school, and by all means, keep the wives, children and parents of our enlisted men interested in the church.
4. The returning soldier and his family should be deeply conscious of the fact that he is also returning to a Spiritual Home.
5. The pastor should make a careful study of his membership and appoint, from the best qualified, a committee to evolve a program whereby each and every returning enlisted person will be offered an opportunity to render some definite service in the church or church school.
6. There must be a sane and sensible handling of the race problem. It cannot be ignored, it cannot be smothered. It should be considered in the light of a Christian background.
7. Whether the church desires it or not the church must again face the lawless liquor traffic and must permanently remove it and its attendant evils from human society.
8. The church of America must be prepared to send missionaries into the many fields where their services will be both desired and greatly needed.

I'm Scared

Chaplain (Capt.) Philip H. Oxnam

"I'm scared." These words didn't come out of the mouth of one of my soldiers. It didn't come out of the mouth of my commanding officer or any of the men that I had associated with. The words, frankly, emanated from the bottom of my heart and finally burst from my lips . . . "I'm scared."

After two years overseas, I am now back behind the lines. I no longer hear the whish of artillery, the diving enemy planes or the staccato of machine gun bullets. I no longer feel both the chill and thankfulness for the night (chill in that it is dark and you feel worse than when you, as a child, were left in your house alone . . . and yet thankful because they "over there" can't see you.)

But, today, I am afraid . . . afraid because I have been misled. I think I have done it myself with wishful thinking.

. . . . . .

Back in Africa, during the closing days of the campaign, I wrote an article entitled "I know they believe." Therein I stated that when a man finally had come close to death, he found inherently within himself the belief in God. I spoke on how the men then came forward unashamedly to church and to their own faith.

A short time later the invasion of Sicily took place, and with it meant suffering, wounds and blood. During those days of rapid advance, the men still swarmed to church just as they were swarming past Palermo, over the hills and mountains and narrow blown bridges, in the direction of Milazzo and Messina. Nearly every Protestant boy that could come to church, came. The Roman Catholic men came to their own Mass. It was in about equal percentage proportions. Even though Purple Hearts were being "awarded," my head was high, because "I knew they believed," and saw ahead of us all a revi ion such as the world had never seen. I no lon fear the words of the founder of my denomina Wesley, who stated, "I am not afraid that t called Methodists should ever cease to exist eit rope or America. But, I am afraid lest they sh only as a dead sect, having the form of religio power." I laughed and turned my face toward t I had nothing to fear. I was not afraid. I had men.

At last came the word that Messina had fallen only a few thousand yards separated us from the invincible "Fortress Europa." Everyone was in its. But, even then, we knew that this period and doing nothing was to be brief. In Septe loaded on an LST and headed into the vag again. This time it was in the direction of Again, my heart was full. If you could have s men, knowing that danger and possibly death ing them in the face, kneel there at communion ship, you would know to what I was referring could have seen the pride on the "Captain's" fa of his men blew the first church call aboard h ship, you would know how proud I was. If you each man tromp on his cigarette or take off his kneel or bow in humble reverence, you could ha stood how I felt that day as we stood at the s ship and, oblivious of the clashing, churning low, offered a prayer. At this service, both and Roman Catholics were in attendance. It tell the difference between them. The service eral service" up to the point of the Lord's S Roman boys watched in silent meditation as soldiers (Protestant) came forward and a bread and wine.

Italy at last was in sight and with it the roar was to be heard. We beached . . . and had three times before we could get far enough in to wade ashore. We made it. The colonel, L George Kumpe of Omaha, Neb., got soaked as ashore among the first.

The following Sunday morning was brilliant shine. The drizzly rain no longer lapped at The men on the beachhead had broken the bac enemy resistance and, at last, on the hills, lookin on the ancient Temple of Paestum, we held our Not over two hundred yards away another servi was being conducted. The chant of the priest w as the wind brought a soft echo of our hymns bac and his congregation.

Then came the advance on Naples and with wounds, blood and wounds. There, in Naples, ber, we were bivouacked next to the airfield. You keep the men away from church. They all w come. We were engineers, but there were plenty troopers there that morning in that bombed buil called a chapel. They, the paratroopers, were recu from their hazardous task just finished. Thei seemed incredible . . . but they had no cause Their uniforms were stained. Many of their bud a matter of fact the majority of their friends) with them. But those that were there came to God.

As we headed out in the direction of the River, the deadly artillery set in. The little purpl was being bestowed again. During those days "handed" to me. But, still His work continued

evival of religion had taken place and I not to stop.

the stalemate at Cassino and with it the ting . . . waiting. Several times we made e mountain overlooking Cassino, but that ve got.

months, I was asked to write a book on e soldiers. I set about it with joy in my I had seen the faith of my men. I knew e no atheists in the foxholes. To work I n though razzing at the mess hour was a , the book gained in size. In January, well had been written. Something interrupted though.

came through that A Company, part of nd Service Company, and part of the staff ady on a moment's notice for immediate m the staff, Lt. Col. Kumpe selected Capt. e doctor, Captain Mason, the Engineering yself, the chaplain. We had an idea this d something to do with the Cassino prob- n't exactly sure. Again, came the loading d with it the problem of getting our heavy ded on correctly so that it could get off in a e headed for a place called Anzio. It didn't us at that moment . . . but it did later.

the harbor, we were smashed at by ME's hundred pounders lobbed off our sides. ere hurt. From then on we had an average day. Sometimes, this broke the monotony ous German shelling. Day after day our en- y became smaller and smaller. I was kept s Registration Officer. In the company, it ot to have that thing called the Order of art. Some men had cracked up. Many of in the 3rd Division cemetery and some ospital when the German plane bombed it. led in that incident.

ore than when at Africa, Sicily, Salerno or the men wanted to know more about God. His closeness. The first time I spoke to the e a few moments after our first death. I words of Paul, "For I reckon that the suffer- sent are not to be compared with the glory e revealed to us." The men didn't want to vanted to continue. That evening the little for services was crowded. Two of the boys t night were dead the next day.

the 1st of May, came my orders to transfer. eachhead, I turned in the direction of my nt. It wasn't long before we were going n of Yugoslavia, and with it additional con- enemy. In the direction of one of the Dal- , we went. Our task was to build an emer- strip. Walking down the main street, a ter, I noticed an American captain. He f place amidst all the Partisans. I spoke to oment later we were engrossed in an inter- sation. He had been detailed on sabotage, , and harrassing details behind the German mainland of Yugoslavia. Nightly he went mission. I told him that I was over on the small group of men whose task it was to l into an emergency field . . . capable of re- wounded" bombers. Immediately he asked, u doing tonight?" Without thinking, I said, A moment later he was telling me how he had planned to go behind the lines that night and would like to have me go along. I agreed. I must admit that my heart was in my throat, and for the life of me I couldn't find my Adam's apple. The chaplain's duty, though, is to be where he is most needed. My men were working. The captain had remarked that the men would like to have a chaplain with them on one of their "excursions."

A while later we were speeding out in the direction of the German held Yugoslavian mainland. Two small boats made up our armada. It wasn't long before two sailors, rather embarrassed, came forward and said, "Chaplain, this is the first time we've had a chaplain on board and, knowing what we are going to do, would you mind offering a prayer?" I smiled and nodded.

Some of the boys knelt and some remained standing with their heads on their chests, while others, with weary eyes, simply looked out into the sky at the setting sun. One boy started to cry.

At last we had to slip through two enemy held islands before we could make the final landing on the mainland. Even though many guns decorated the islands, we went through them without a scratch, and a short time later were landing on the darkened beaches. It was exactly midnight. A definite task had to be done. Its success depended on complete silence. In the distance we could see the vague outline of something that looked like a sentry. I was to stay at the boat with a Greek-American. Breathlessly, I waited for the sound of small arms fire—but it did not come. But, I did hear something. It was a silent mumbling. My ears pricked up. A chill went up and down my spine, and then I could have kicked myself when I realized what it was. The soldier next to me was offering a prayer. I caught the soft words as they flowed from his mouth, "and yea though I walk through the valley of the shadow of death, I will fear no evil." I choked.

The task at last was over and we turned into the home port. I sat there watching the sun gradually appear from behind those dark islands. I also watched the sleeping men—sleeping on in faith, so I thought. I smiled to myself.

(To be concluded next week)

"The Sorrows of the Sightless"

Earl H. Furgeson

The conversation between Jesus and the rich young ruler is a splendid dialogue revealing the power of Jesus to lay bare the inward sicknesses of the soul. In this little colloquy Jesus attempts to correct the vision of a young man who was rapidly becoming sightless in the realm of the spirit. The part of his failing most frequently singled out for censure is his selfishness. This man's morality was so enfeebled that he was unable to bear the suggestion that wealth is a trust and that property has a social significance. To the suggestion that he give to the poor, one translation tells us, not that he became sorrowful but that he was "vexed."

This irritation, arising from selfishness, casts a doubt over his virtue like a cloud coming over the sun. If selfishness had rendered him blind to benevolence, then selfishness rather than love may have been the motive of his virtue. He said he had observed the commands, "Thou shalt not steal . . . Thou shalt not commit adultery." But why had he observed them? Even the selfish

(Continued on page 601)

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Methodism's Year of Evangelism

There can be no doubt that our great Christian church stands ready for a progressive awakening. The church's revival has been whispered at, talked about, prayed for, and in some cases it has been really prodded. But now is the time that the Methodists unite to do a work that must be done. Our General Board of Evangelism has done an effective work in laying the necessary foundation for such a move. Leadership is of the very best. All sorts of people with all sorts of backgrounds have been called into service to lead in this vital work. There will be the popular appeal that is necessary for any awakening. There will be a distinct intellectual appeal. The over-all emotional appeal of such a needed movement is a perfectly natural result to be expected.

Progressives and conservatives alike enter this phase of our Crusade for Christ with great anticipation. We are all convinced that the people who are not interested in the way of Jesus must be reached. They cannot be expected to come to church—they are not there now, and they see no reason for being there. They must be met *where they now are*—not with a platitudinous "sales talk"—but with a sincere human being's interest in telling the story of the better way of living. Stock phrases about salvation, unless explained in down-to-earth terms, will have little effect upon the so-called "sinner outside the fold."

It is the wild-eye, and the lack of human understanding that marks too many "professional evangelists" as people to be avoided. The man outside the church is usually there for a reason—he does not want to be treated as a "case" or even as one to be helped. He wants a frank explanation of *what the church is doing . . . why it is doing it . . . what it will do for him* . . . and *what he can do if he gets into it.* not understand a vocabulary that he associ "old-timers," "moss-backs," and "holy-roller wants a vocabulary that he can understand indicates that the church is moving ahead. H to know what Jesus actually said—not wha have said about Jesus. He wants to be *show* he is *saved.*

The man on the street has a real interest in ing what Christ and His church has to do w own very personal "headaches." What abou What about social justice? Does the church ha thing to suggest about *how* to get along wit nasty neighbors—or does it just say that one get along with afore-described neighbors?

This—plus all that a worried mankind is fa is the opportunity that an evangelistic chur Let us pray for success!

Bishop Otto Melle Tested

ZIONS HERALD will present in its Septem issue, a straightforward article concerning M Bishop Otto Melle of Germany. We expect serious reactions to the article—but as usua HERALD welcomes such reactions. The amaz of Bishop Melle's approval of Adolf Hitler ten by no less a personage than Dr. F Brown Harris, who is minister of Foundry M Church, Washington, D. C., and Chaplai United States Senate. Dr. Harris shows a ness in writing such an article—and at t time he shows the greatest of Christian cha understanding.

The adjustment of Methodism as it renews portant work in Germany has already been di in this paper. Both Bishop Garber and Bishop have written articles of significance. But it is o that if our church is to be a church of power, it have a clear-cut case for the building of freedom democracy. If there is any "tang" of fascism, it be eradicated. *Don't miss next week's issue of* HERALD!

Will They Try Another White Paper

At this very moment, British and American men are discussing some affairs of vital nationa international concern. The lend-lease problem importance; the granting of new loans to Great ain is of importance—but what will they do wit Palestine question?

Our government in 1922 said that it favored ing the freedom of Palestine to the Jewish p The Republican and Democratic parties of thi tion have both made similar pledges. Our late dent Roosevelt made specific statements and ises on this subject. The Arabs, financially spon

rupulous oil interests, have led a ruth-
nst the Jews—and the issue is far from

must the game continue? Will church-
and refuse to grant a homeland to the
of Europe? Did we mean it when we
fought this war to end the persecution
eoples?
in, by virtue of international agreement,
gns in this situation. Is it planning now
restricted rights to the Jews—or is it
issue another "white paper" which will
ure hate, mistrust, and further violent
parts of the Arabs against the few
ws of the world?

Blood for Tojo

on the street has been busy discussing
maker, Hideki Tojo's attempted suicide.
at put everybody on the talking list was
hat Red Cross blood plasma was being
Tojo's life. Comments reported in a Bos-
n as follows: ". . . nothing is to be gained
s life"; "I donated my blood last spring—
him, I hope it kills him!"; "I hope they
much plasma that he drowns!"
her hand, a woman who had given the
three gallons of her blood during the
e war, made a statement that outweighed

as a Christian person I should be glad they are
him to save him but as an American I ought to
night make a better man of him. If we must do
that to make a better country of Japan and to
sk easier for our boys, we probably should do it."

nan really talked like a Christian! It is
function of the Christian to want to save
atter how warped and evil that life may
ristian believes that no matter how utterly
a nation has failed, there is a remedial
done. The Christian never sanctions an-
of personalities—he believes that person-
ed and that it has possibilities of great
It is significant that the woman who said
had given more blood than any of the
rviewed.)

Our Methodism Overseas

ay, Oct. 7th, Methodists all over America
ed to give a special offering for the work
plains, and for overseas relief. The end
has not lessened the need for such contri-
Refugees are suffering from hunger—
y people are not peaceful. Our chaplains
more than ever to guide the spiritual life
and women in the armed forces because
and women are not under the demanding
tension that prevailed during the battle. They are bored—their foxhole religion is not operative. Chaplains report that their work is more difficult now, and that they need help in this critical time.

Actually, Methodism must now be alert to what it has been talking about during the past few years: its postwar plan of reconstruction. The work of the spirit may seem a bit dull at this point—the work of the chaplain becomes less glamorous when his armed parishioners are not under fire. The chaplain needs literature—equipment—and confidence that his fellow churchmen are vitally interested in what he is trying to do. The offering, to be taken on World Communion Sunday, Oct. 7th, ought to have the loyal support of every alert Methodist.

Bishop Herbert Welch is chairman of our denomination's committee charged with the responsibility for service. He has been a scientist in his administration of the funds entrusted to him. The use of the Y.M.C.A., the Save the Children Federation, the Society of Friends, and a host of other well-equipped agencies to do the work of relief in the war-ravaged areas, has been a splendid move. Instead of setting up a competing program for overseas relief, we Methodists have cooperated with existing agencies and our money has not been wasted in duplication of effort. We owe Bishop Welch and his committee a great debt of gratitude for the careful planning of this important work. It commands our respect, and makes it a "must" for Christian giving.

America the Hope of Oppressed

"Evil doctrines of discrimination frequently imported from gangster nations plague certain areas in America. Racial and religious intolerance is being preached and practiced here by agents of our enemies, as well as by innocent victims of their propaganda. With relentless determination, our deadly opponents still seek to apply the ancient doctrine of 'divide and rule' in their drive for world domination.

"Unfortunately, propaganda poison is exceedingly difficult to remove from our national bloodstream. The after-effects of this poison may be felt for years to come, especially if we do not recognize its danger and actively combat its spread. No nation on earth is more vulnerable to intolerance and bigotry than America, for no nation is composed of more diverse races and differing creeds than this land of the free. America became great by being a secure haven for freedom of thought and action.

"We prove conclusively that people of every race and of *every* creed *can* dwell together in harmony. In fact, America has become the hope and inspiration of all oppressed people throughout the civilized world."

—*President Harry S. Truman,* 17 March 1945.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for Sept. 30.

THE ISRAELITES IN A FOREIGN LAND.—Genesis 46-50.

I. THE ISRAELITES SERVE EGYPT.—Genesis 47:5, 6.

And Pharaoh spake unto Joseph, saying . . . in the best of the land make thy father and thy brethren to dwell.

The Israelites were welcomed to Egypt because of the great service which one of them had rendered to her. Joseph had preserved the lives of her people and the power of her empire, and now his kinsmen were willingly received and given a home in Goshen. After all, it was a small enough return for the salvation of the kingdom.

Now apply this to our own situation. It is not only the Anglo-Saxons who have contributed to our cultural inheritance. Space forbids the attempt to list the great names of those from many peoples who have made large contributions to our American civilization. As for Joseph's people, we surely need no reminder that almost all of our Bible was written by Jews, that our Lord Himself was born of the seed of Israel according to the flesh. We are debtors both to the Jews and to every tribe of Gentiles.

And if thou knowest any able men among them, then make them rulers over my cattle.

When they settled in Goshen the Israelites proceeded to pay their own way by skilful service. The Egyptians looked down on the work of the shepherd and the herdsman (Genesis 46:34), and were delighted to have these "foreigners" take it off their hands. They found that their visitors were able to do this work, so unpleasant to their Egyptian taste, with the skill which comes from long custom and a real liking for the task. Segregated in the pasture lands of Goshen, the hard working Israelites soon showed the Egyptians that flocks and herds can be sources of wealth for their owners and for the nation which shelters them.

Here again the application to the American situation is obvious. The great numbers of immigrants who have come to this country in the last hundred years have done their fair share of hard work, work which the descendants of earlier immigrants often shunned. They built our railroads, labored in our mines, manned our steel mills. They have made and they and their children are still making a vast addition to the wealth of America. We do well to keep this in mind.

II. EGYPT SERVES THE ISRAELITES.—Genesis 47:11.

And Joseph . . . gave them a possession in the land of Egypt, in the best of the land.

If Israel earned her way in Egypt, she received a princely wage. Here she found the peace of a settled life, and here she was given a splendid opportunity to grow in wealth and numbers. Israel came into Egypt a half starved clan, driven from a precarious footing in Canaan by drought and famine. She left it a people great in numbers and with spirit enough to respond to the challenge of Moses.

America may well be proud of the way in which she has been the land of opportunity to people of many races. She must never forget that only good men can respond to the challenge of opportunity and give due credit to the quality of the people she welcomed, but still she has opened the doors wide. How many "foreign" names are on the list of those who have come to distinctio ica! These men and women love America a which has given them a rich reward for their a wide avenue for growth and development.

III. THE PROBLEM OF A MINORITY WHICH REFUSES TO LATED.—Genesis 47:12.

And Joseph nourished his father and his brethren . . to their families.

As time went on, however, this race which so welcome became a problem for the Egyptia were faults on both sides. The Egyptians wer have these foreigners do the despised work of and herdsmen, nevertheless they looked down because they did it (Genesis 46:34). In time services of Joseph faded out of Egyptian memo dus 1:8). The segregation of Israel in the land o prevented the growth of mutual understanding the races, but the Egyptians' dislike of the work brews were doing made them insist on segregati the Hebrews were looked down upon as not man. On their side the Israelites clung to the of a divine mission which marked them out fr races (Genesis 46:3; 47:30; 48:3, 16, 21; 50:24, 2 if or when an Egyptian tried to bridge the gap the races the Hebrews repulsed him for fear of attack on their cherished racial identity. Even tian statesmanship been humane and enligh Hebrews would have been a problem for it.

Well, isn't the Bible a modern book! We hav tians a Jewish problem. For it we are ourselves largely to blame. We ought to face in penite that "Christian" treatment of the Jews has be mains shameful. Yet on the other hand, it i that the insistence of Jews on maintaining th racial identity creates a problem in itself, agg not caused by the un-Christian prejudices of C

Any discussion of this matter should touch three points.

1. Are the Jews justified in clinging to aratism? Had Israel of old allowed herself to lowed up by the Egyptian population it would h a vast calamity for the human race which has pr richly from the religious tradition developed by brews. Is Israel's mission to the world now ende Jews do not think so. If it is, then the greates Israel can now render to the world is to disappear this she must have the generous cooperation of h tile neighbors. We cannot maintain social seg and at the same time condemn the segregated cause it is not assimilated.

2. In any case we must not tolerate the cruel norant prejudices of anti-Semitism.

3. No good is done by the attempt to avoid fac fact that there are faults on both sides. To hea Christians talk one would imagine that Jewish r was a holy thing, an exception to the rule that n ism is always dangerous if not downright evil. ness and honesty are needed if any progress is to b toward the solution of this problem.

LESSON FOR OCTOBER 7, "The Christian Way of L

Topics for study and report.

1. How can love be commanded?
2. How does the Parable of the Good Samaritan answ lawyer's question? How does it condemn the spirit question?

Triangles!

Bishop G. Bromley Oxnam

eight years old, he said. "How long have you ." I asked. "Three years," he replied.
ıy are you here?" "I am a Jew," he answered.
versation took place in the terrible concentra- at Buchenwald, near Weimar in Germany.
ıad been torn from his home in Poland. He s father and mother had been killed. He was the millions of "displaced persons," as they who were forced to labor as slaves, many of e thrown at last into prison camps.
vald was in charge of an American Lieutenant Methodist minister, the Rev. C. H. Lewis of Cincinnati, who was doing all in his power to give proper medical service, adequate food, and understanding sympathy to the thousands still in the camp. It is believed that 51,000 persons died there, most of them from deliberate starvation. Many, however, ılly executed. What has been said about these ɔs is true. They are incredible and indescrib- ited Buchenwald twice, in company with three chaplains, Colonel Milton O. Beebe, Major A. ickett, and Major Elmer I. Carriker, and my fantry officer, Captain Robert F. Oxnam. One ssed itself upon us, more terrifying even than ory, the execution chambers, or the "hospital." shape of the prisoners' faces.

EVERYWHERE: THE FACES OF THE UNDERFED"

ın refugees returning home

n artist sketches a human face, he begins by ı oval. When a speaker faces a great audience, impression of thousands of ovals, the faces of . But at Buchenwald the faces were not ovals. triangles. Starvation had changed the contour s. The sunken cheeks, the fleshless heads, were As I looked upon these hundreds upon hun- isoners, it seemed I was walking about in some mare.
s Buchenwald! But I saw these faces again, not the faces of the prisoners, but the faces of ed. In the long lines of Italy, where relief was ributed; along the roadsides in Greece, where alked by; in Holland, where tulip cheeks had non, I saw cheeks of pallor. And everywhere tion of triangles.
ld Communion Sunday, and it is to be hoped Communion Sunday, an offering is received. goes to the Committee for Overseas Relief. wise leadership of Bishop Herbert Welch, of money become food, medicine, clothing. ken bread of Holy Communion inspires the ɔecome the shared bread of world community. ıg for the Fellowship of Suffering and Service healing touch that transforms the terrifying ıto ovals once again.

In vast areas hunger shapes the human face—in China, in the occupied countries, in the Near East!

It is given to the people called Methodists to help in reshaping the faces of our brothers.

"The Sorrows of the Sightless"

(Continued from page 597)

man can give reasons against stealing. "Property," he would say, "is unsafe in a society where thieves run at large." And if we expand the concept of property to include one's wife, we have in the same reason the possessive man's defense of the Seventh Commandment. A distorted religion has often been the first line of defense for the selfish man's possessions, just as a self-centered morality of prudence is the selfish man's chief claim for admission into the society of the godly. "The moral law ought to be observed by everyone," he will say. And by "everyone" he will mean, of course, "everyone else." The selfish man will agree with Bertrand Russell's cynical definition of obligation as "What someone else wishes us to desire."

But if the young man's difficulty in the first instance was selfishness; in the second instance it was oversimplification. "What good *thing* shall I do, that I may have eternal life?" He oversimplified the moral life in supposing that there is a minimum number of righteous deeds which can be performed as the price of admission into the moral kingdom. Since the circumstances of life are hardly identical in any two instances, and since these circumstances permit of an infinite variety of combinations, the search for a few specific archetypes of right action is, in the last analysis, a futile search. It is as futile as the attempt to anticipate and define every possible instance of right action.

Both these attempts had been made in good faith by the rabbinical schools, in whose tradition the young ruler had been trained. The rabbis had prescribed 248 affirmative precepts (corresponding, as they thought, to the number of the members of the human body); they had prescribed 365 negative precepts (corresponding to the number of days in the year), making a total of 613 righteous precepts (corresponding to the number of letters in the Decalogue).

But I dare say that anyone attempting to organize the whole of the moral life on the basis of such a catalogue of precepts would soon find at least one situation for which there was no precept. The philosophical humorist who pointed out that the moral life is at least as complicated as the New York telephone system had an essential truth in view.

It is to the credit of Jesus that He brushed aside this legal approach to morality, and instead he said to the young man simply, "Follow me." In the place of an exhaustive catalogue of good deeds, Jesus gave his followers a basic general principle: "Thou shalt love the Lord thy God, and Thou shalt love thy neighbor." To this he added the command that this principle be applied "with all thy mind." A good mind and noble motives are the best weapons with which to meet the complexities of life, and they are the best guide for bringing order out of the welter and confusion of experience.

The sorrows of our sightless ways of living will be dissolved if we follow this clear path, but if we fail to follow we shall, like the rich young ruler, remain sightless and sorrowful.

O'er the tumult of our life's wild restless sea
Still His sweet voice soundeth saying, "Christian, Follow me."

PERSONS

Dr. William L. Stidger, of the department of preaching in Boston University School of Theology, after a summer schedule which included five conferences and church gatherings, and fifty speaking engagements, starts his fall schedule with the Annual Caravan of Conferences, which is put on by the New York State Council of churches, headed by Dr. Wilburn Clemens, a Methodist minister. Dr. Stidger will speak three times a day to luncheon clubs, high schools, and churches, in Saranac Lake, Massena, Watertown, Little Falls, Schenectady, Walton, Norwich, Auburn, Canandaga, and Hornell, N. Y. He will also meet, as a representative of Boston University, groups of graduates from the School of Theology. He will return to take up his class lectures at Boston University School of Theology on Wednesday, October third.

The Rev. Ernest Shepherd, minister at Baker Memorial Methodist Church, Concord, N. H., has been appointed by New Hampshire's Governor Dale to membership on the State Liquor Survey Board. The main function of this board is to study how state profits from the sale of liquor may be used for the voluntary rehabilitation of victims of excessive drinking, and to consider methods of education for temperance

MANILA—Methodist Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, Washington, D. C., will leave here shortly for Australia, following which he will return to the United States.

The Rev. Vinton E. Ziegler on Sept. 1st became assistant to Dr. Leslie B. Moss, executive director of The Church Commission on Relief and Reconstruction, with headquarters in New York. Mr. Ziegler, who has been pastor of The Methodist Church at White River Junction, Vt., will be responsible for the Commission's material aid program. One of the projects is the distribution of Christmas packages and the supplying of linens and towels to the Protestant ministers of European countries. During the summer Mr. Ziegler worked with the American Friends Service Committee in its campaign against the wartime enactment of peacetime conscription.

Bishop Lewis O. Hartman has announced the following changes in the Boston Area:

Transfers

Charles F. Haigh, on trial in New Hampshire Conference and pastor of St. Mark's Church, Lawrence, Mass., to Mississippi Conference, on trial, September 1, 1945.

Ivar F. Pearson, pastor of Epworth Church, Worcester, Mass., from New England Conference to New York East Conference, September 16, 1945, for appointment to Immanuel Church, Brooklyn.

Changes in Appointments

New Hampshire Conference: Effective August 31, 1945—Donald H. McAninch from Arlington Street, Nashua, N. H., to an instructorship in philosophy and religion at Dakota Wesleyan University. Effective September 9, 1945—Robert A. Burbank to North Salem and West Hampstead, succeeding Ralph C. John. Effective September 16, 1945—Norman J. Langmaid from Rochester, Bethany and Bethel, to Nashua, Arlington Street; J. Robert Treganza from Enfield and West Canaan to Rochester, Bethany and Bethel; Ralph L. Hirtle from Warren to Whitefield and Jefferson.

New England Conference: Effective September 15, 1945—N. Bond Fleming from Spencer and West Brookfield to professorship of philosophy, Millsaps College, Jackson, Miss.; Foster J. Williams from Lowell, Centralville, to Spencer and West Brookfield. Effective October 1, 1945—Ralph D. York from Somerville, Flint Street, to North Andover, succeeding Lewis B. Carpenter, who recently became president of the National Training School, Kansas City, Mo., an institution conducted under the auspices of the Woman's Division of Christian Service, Board of Missions and Church Extension.

New England Southern Conference: Effective September 2, 1945—John W. Carter from Taunton, Mass., North Dighton, to Sagamore, Mass.; Nolan J. McClurg, supply, to North Dighton. Effective September 16, 1945—Ernest W. Saunders from Cotuit, Mass., Federated, to Warwick, R. I., Asbury; Charles C. Boyd, Jr., to Cotuit, Federated.

Bishop Edwin Holt Hughes, retired, of Washington, D. C., has received the following citation for his oldest grandson, who was killed in action in France last November 29th:

"By direction of the President, the Bronze Star Medal has been posthumously awarded to Second Lieutenant, Charles E. Remy, Infantry. The citation is as follows:

"For heroic achievement in connection with military operations against an armed enemy in the vicinity of Konskirch, France, on 26 November 1944. On 26 November 1944, as elements of Company C, 328th Infantry, approached the town of Konskirch, they were subjected to intense hostile mortar and small arms fire and temporarily halted in their advance. Braving the enemy fire. Second Lieutenant Remy, a Company C platoon leader, skillfully led his men forward against a hostile emplacement which was directing the heaviest fire upon the unit. Although Second Lieutenant Remy was struck and fatally wounded in the assault, his men, inspired by his heroic example, overran the hostile strong point. His superior leadership and aggressiveness in action against the enemy reflect the highest credit upon Second Lieutenant Remy and the armed forces of the United States."

The Rev. Russell E. Waitt, of Newton Corners, Mass., a member of Centenary Methodist Church, Auburndale, Mass., died suddenly on Wednesday, Sept. 12th. Dr. Waitt had taught in the department of sociology at Syracuse University, Massachusetts College of Normal Arts, and Lasell Junior College. He served several churches in the New England Southern Conference. His most recent work was with the United States Veterans Administration in Boston. He is survived by two sisters: Louise L., and Mrs. Florence A. Nerney, both of Providence, R. I. His funeral service was conducted by his pastor, the Rev. Stephen J. Callendar, assisted by Dr. Paul Johnson of Boston University School of Theology.

Since the ending of the war with Japan, the Rev. and Mrs. Willard C. Arnold, of Reading, Mass., have heard from each of their three Navy sons on duty in the Pacific area. Lt. (j.g.) Willard B. Arnold, after an absence of twenty-one months on communications' duty, expects to arrive in this country in October on a thirty-day furlough. Lt. (j.g.) Gordon D. Arnold (A Corps), after destroyer duty in the A area, is now assigned to transport the Pacific area. PhM 2/c George R. A after an absence of seventeen month the Third Fleet and Task Force "58", his way from a Philippines' base to Jap further duty with that Fleet, and does pect to return to this country for some yet. His ship is still classed as a "mus ship," so there is always an element o ger. He writes that he has had sever row escapes, but no Jap plane has been to him than 200 yards. When he has cient points for discharge, George expe resume his studies at Boston Universit

The Rev. J. Harlow Graham, pastor Methodist Church at Middletown and mouth, R. I., died suddenly on Mo Sept. 10th. His funeral was held a Middletown church on Thursday, Sept with his district superintendent, the Earl E. Story, presiding. A large dele of ministers from the New England ern Conference, and Bishop Lewis O. man, resident in the Boston Area, att the service. The Rev. J. Garfield Sa Worcester, Mass., conducted the com service at Vineyard Haven, Mass.

The Rev. William H. Ford, chap The Methodist Hospital in Philadelp completed a ten weeks' schedule o ing at the Hooman Memorial Chu Pocono, Pa. Dr. Ford also deliv baccalaureate sermon at the gradu the school of nursing at The M Hospital on Sept. 9th.

EVENTS

Concern over labor relations was by the National Conference of Youth in adopting the report of the tee chaired by Sam S. Barefield, Miss. The report requested that a wo be set up by the National Co "specifically devoted to the study of movement and work with labor group that "Methodist colleges and Seminar under-graduate and graduate courses in and the role of trade unions in society also asked that Methodist church lite include more emphasis on labor pro and trade unions.

"We recognize that youth has a p the Crusade for Christ and its year of gelism, and recommend that we de ourselves to the winning of 1,000,000 odist youth for Christ," reads the rep the Spiritual Life Committee, head James Carter of Lubbock, Tex., whic adopted by the National Conference of odist Youth. It was recommended definite week in the spring of 1946 aside for emphasis on evangelism vis and the following suggestions for eva tic activities were offered: Youth org tion of new church schools in unch areas; a constructive program of outre evangelism, include corner preachin door religious movies and special distr sub-district rallies.

The annual convention of the Ma setts Council of Churches will be Boston on Monday, Nov. 12th, the p be announced later. For the past thre the convention has come to be a busin sion where the attendance of official d is emphasized. Any who are intere

he Council will be welcome. A nt laymen's dinner and meet- held at the Copley-Plaza Hotel g of Nov. 12th, in connection ncil's annual convention. Mr. nders, president of the Federal : of Boston, Prof. Paul J. W. Harvard Business School and Institute of Technology, and y Knox Sherrill, will be the the seating capacity of the din- limited to 1,000, early reserva- gested. The price of the dinner

n appeal to the Filipino people Japanese" and to treat them ian spirit" was made here by D. Alejandro in an address aders. Expressing concern over nt thoughts of evil of our for- ," Mr. Alejandro warned such produce "conditions detrimen- normal processes of wholesome velopment."

N, D. C.—Restrictions surround- ing of church conventions, con- religious meetings of any kind l October 1, it was announced War Committee on Conventions of Defense Transportation.

CONN.—The Board of Selectmen ed to request the local Board of o arrange transportation for ool pupils on the same basis as public school children. The aken after William L. Barrett, l before the selectmen to urge furnish transportation to pupils ny's School. He pointed out that pass the homes of children at- Catholic school. It was reported d that the town saves about ually through church operation hial school.

—Local churches of the Presby- h in the U. S. A. have been asked any new buildings in their pres- synods until the denomination's Restoration Fund has been pro- ll, it was announced here by otten, national chairman of the nen's Committee.

, PA.—Urging that use of the in future warfare be outlawed, the Erie District Methodist here further recommended that of armaments and munitions nder strictest supervision" by the ions Council. The conference pport to a proposal by Rep. Jo- (D-Pa.) that compulsory mili- be eliminated from the "policy of all nations" through an in- greement.

editors are overwhelmingly op- e recent expressions of racial Congress and feel such state- t represent the true feeling of e Southern Conference for Hu- disclosed, in revealing the re- ll of 251 white newspaper edi- hirteen Southern states. Eighty- ne-half percent of Southern edi- at Mississippi's Senator Eastland king for Southern editors when at Negro soldiers had been an abysmal failure." Eighty-three he editors think that this statement by Senator Eastland was a hazard to the war effort. Senator Eastland's statement, made on the floor of the United States Senate June 29th, during the course of a filibuster against the Fair Employment Practices Committee was: "The Negro soldier was an utter and abysmal failure in combat in Europe. . . . He has disgraced the flag of his country. He will not fight. He will not work."

The Official Board at The Methodist Church in Franklin, Mass., challenged itself to a great piece of work last summer! Each member of the board agreed to raise $50 and each member of the church was enabled to challenge any official who did not raise his share. The net result was that over $1,000 was raised at once to complete some necessary renovations in the church property—and moreover, the pastor, the Rev. Gordon C. Capen, reports that the entire money-raising project had no detrimental effect on the regular expenses and benevolences of the parish.

HARRISBURG, PA. (RNS)—A proposal to legalize Sunday motion pictures here was denounced by the Most Rev. George L. Leech, bishop of the Roman Catholic Diocese of Harrisburg, as "an unwarranted, self-seeking business enterprise" and as "one more covert attack upon our sacred Christian Sabbath. Certainly every practical Catholic will resent it as such," Bishop Leech asserted, "as will thousands of their neighbors. It is one thing to rest and take legitimate recreation on Sunday; it is quite another thing to break down the holy barrier which, in our Christian tradition, distinguishes the Lord's Day from the business and working days of the week."

St. John's Church, in Watertown, Mass., will open the 50th Anniversary program, marking the dedication of the present edifice, with a special service on Sunday, Sept. 30th. On that morning, at 10.30, Bishop Edwin H. Hughes, who was present at the time of dedication, will preach. The anniversary banquet will be held on Wednesday evening, Oct 3rd. The concluding service will take place on Sunday morning, Oct. 14th, with Bishop L. O. Hartman preaching the sermon. The Rev. Edson G. Waterhouse is the pastor.

New England Pastors' School

The most successful school held under the auspices of The General Conference Commission on Ministerial Training in New England was held Labor Day week at Wilbraham. Ideal weather, a beautiful campus, and splendid accommodations combined to enhance the general satisfaction.

However, the supreme factor in that satisfaction was the high quality of the program of lectures. Dr. E. M. Jellinek of Yale, and Dr. W. W. Sweet of Chicago in their respective fields claimed the most enthusiastic approval of the largest group we have ever had. As usual the question and discussion period at the fireside hour climaxed each day.

124 persons registered for the school. 80 of these were ministers, practically all of these being from the New England and New England Southern Conferences. 12 of these were local preachers and accepted supplies. 21 wives accompanied their husbands,

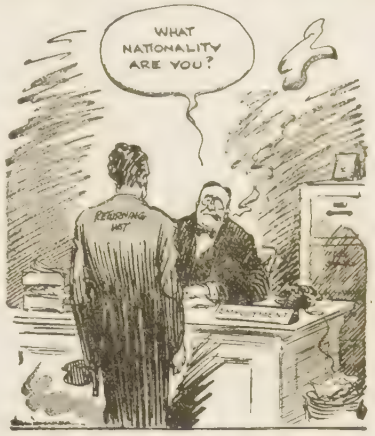
Two special addresses added much to the good achieved, one by Dr. Wm. K. Anderson, director of the Commission on Ministerial Training, and another by Bishop Lewis O. Hartman, who presented a timely message on Evangelism.

This school is designed to be free from propaganda influences, and "the squeaking of machinery." It seeks to produce the relaxed and receptive mind. It has succeeded in this to a marked degree. As a result, the spirits of the students have been enriched by great insights and rich inspirations.

The Board of Managers of the school took action requesting Dr. Anderson to take up with the next sessions of our conferences the matter of providing an official relationship of the school to the conferences. It is hoped that the two conferences involved will gladly provide that basis and make the school one of their instruments for ministerial training.

CHARLES W. JEFFRAS.

IS THIS WHAT HE FOUGHT FOR?



Courtesy Appreciate America, Inc.

Crusade News

News! News! Crusade headquarters reports that the Northeastern Jurisdiction is not sending in news of church school advance. Does this mean that the North eastern part of Methodism is not having any increase in church attendance and enrolment? Churches are *urged* to send such news to ZIONS HERALD at once.

If statistics are to be trusted, (and surely they are, in a study that covers a long period of time, a large area and all denominations), there are sixteen chances that the child trained in Sunday school will become a Christian, to one if he does not attend Sunday school. In some sections of our country the percentage is even larger, but this seems to be an average.

The Michigan Conference, it appears, did even better in church school attendance last year than at first indicated. Later word, apparently authentic, adds 455 to the gain of 1193 first reported, bringing the total to 1648, a gain of 5.6 per cent. Two-thirds of the schools registered gains; one-third suffered losses.

With a quota of 64,949 new members to be enroled by the end of 1948, church school workers of the Northeast Ohio Conference are holding a series of twenty-two clinics to plan for the campaign. These clinics will blanket the entire conference, one in reach of every church. All pastors, superintendents and other church school leaders are expected to attend.

Laurel Park Assembly and Institute

Clarence Avey

"We Follow Christ Our Living Inspiration," was the challenging theme that dominated the activities of the annual assembly and Christian Life Institute at the Laurel Park camp grounds during the session from Aug. 11th to 19th. With this thought in mind, the record breaking enrolment of 176 students and faculty gave themselves in study and fellowship throughout the eight days with a fervor that will certainly show fruits in the churches of the Springfield District during the year ahead.

Under a new plan set up by the District Institute Council, the Rev. Clarence F. Avey acted as principal, with Dr. John Hoon, of Springfield, and the Rev. Lorimer Sargeant, of South Hadley Falls, as the deans of the youth and junior high sections respectively. A wide variety of courses was provided for all age groups, with a view to the needs both of the students themselves, and the programs of the churches from which the young people came. A fine spirit of cooperation and goodwill was evident throughout the entire week.

A competent and hard-working faculty provided the leadership for teaching and study. Among those who presented courses or assisted in other capacities were: Mrs. Cecilia Avey, Miss Etta Burghardt, the Rev. Oscar G. Cook, Mrs. Oscar G. Cook, Miss Mary Coveney, Mrs. John Cox, Mrs. Nora Haugen, Miss Edith M. Jordan, the Rev. Arthur Munk, the Rev. Horatio Robbins, the Rev. J. Rex Shepler, Mrs. Laura Frangiamore, and the Rev. George Gutekunst. Mrs. Willard D. Fessenden served most efficiently as nurse, and Mrs. Gordon Smith as registrar, carried a heavy responsibility during the week's program, as well as before and after the session. Mrs. William Steele and Mrs. Lorimer Sargeant gained the affection of the girls as they performed the duties of deans of girls. To Mr. Vincent Frangiamore and his assistant, Wesley Thouin, the institute is indebted for excellent meals and the untiring management of the business affairs of the program.

An eager and unusually capable choir presented the annual night of music on Saturday, under the direction of John T. Bone, Jr., with Mrs. Marion Bone assisting at the piano. The inspiration and worth of this feature prompted many to suggest that this aspect of the annual institute and assembly might be developed to the stage of a genuine musical festival.

Another feature of the daily program was the "Town Meeting," developed in previous years by the Rev. William Neitmann, and carried on this year by the principal. Each morning a lively discussion was conducted by the youth section on such pertinent themes as "When Johnny Comes Marching Home," "Boy and Girl Relationships," "How Can We Control the Atomic Bomb," and "Alcohol as a Problem for Youth." Audience participation was spirited and showed genuine depth of thought.

Meetings on Sundays, and the evening program at the outdoor tabernacle each weekday night, was under the direction of Dr. Maurice L. Bullock, new superintendent of the Springfield District. Under his genial leadership the services achieved a high level of interest and spiritual purpose. Preachers at the Sunday services were: Dr. H. Daniel Hawver, Dr. Hobart F. Goewey, Dr. George E. Heath and Bishop Lewis O. Hartman. Each in turn brought a timely and inspiring message for a new and changing world. Dr. William L. Stidger was week-night preacher, bringing messages that always held the interest of both young and old and were replete with human interest and warm-hearted religion.

At the Friday evening camp-fire service, always a high point in the week's program, many young people declared themselves ready to follow the living Christ, and to accept some specific opportunity to show forth His way of life in actual service. All in all, the churches of the district will surely feel a spirit of devotion on the part of youth that will mean much in this year of evangelism because of a week whose labors were many, but whose inspiration was unfailing and permanent.

Getting a Kick out of Life

William L. Stidger

"No I Won't! Here I Come!"

A lovely young mother in Ashville, N. C., Mrs. Lee Tuttle, was sitting in her living room one morning recently, when she heard a scream from her three year old daughter Dianne; a scream of fright, indignation and anger. That young mother jumped to her feet and tore for the back of the house, from whence came that scream.

When she got to the back porch she saw a little drama of life. A rowdy of a boy had stolen Dianne's croquet mallet and was making off with it. Dianne was standing at the edge of the alley back of the house, yelling at that boy: "You bring my mallet back or I'll tell my mother!"

When the young mother got to the back door, young Dianne suddenly stopped in her tracks, put her hands defiantly on her hips in an attitude of beligerency, seemed suddenly to change her mind with a resolution to depend on herself rather than her mother; yelled back at that boy: "No I won't! Here I come!"

And with that, she doubled up her little fists, put her head down, like a goat, made a run for that boy, hit him in the stomach with both fists and head; knocked him flat on his back; grabbed her croquet mallet and ran for home.

All afternoon of the day I heard that story I found myself saying over and over to myself: "No I won't! Here I come! No I won't! Here I come!" echoing that young valiant's sudden decision to look after herself and depend upon her own courage, prowess, and fists to get her mallet back. I have seldom heard a phrase that heartened me so much.

For that is exactly the spirit we need in American life at this particular juncture. That is what the returning soldier needs. There will be a tendency of letting Uncle Sam, the Government, and every other institution look after him. But what that boy needs, no matter what his rights are, is to dig in and fight his own battles from now on. The American farmer, industrialist, laborer; anybody and everybody in this nation needs that spirit of Dianne, for we have come to depend too much upon subsidies, paternalism and outside help to recover our lost toys, possessions and rights.

But, in any case, no matter whether my readers agree with me or not as to the soldier, social or industrial application of Dianne's spirit; they *will* agree with me in its individual application. We know that it is wise to inculcate the spirit of into the hearts of our own children youth. They simply *must* learn to of and look after themselves; to figh own battles and make their own way out calling on their parents for help.

"No I won't! Here I Come!" The spirit Dianne! I get a real kick out an attitude toward life.

Margaret Babington, O.

TO TOUR THE UNITED STAT

Back in 1939, at the request of mar ganizations here, Miss Margaret Babi packed up her beautiful pictures, ma arrangements, and prepared to sail Canterbury, England, for the United S Then war was declared, and Miss Babi felt she was sorely needed in her own munity, so the tour was cancelled.

Needed she was. She remained in C bury during the entire war period. Sh charge of 50 air raid shelters in the ci iting the inmates during the 2500 "ale day and night. She herself lost eve during the great fire, when the city wa blitzed in 1942. Each evening for fi a half years, Miss Babington has h Clubs for Forces, the Women's Servi Officers' Clubs, and has entertained men and women from all parts of lish speaking world. As a matter of mayor of Canterbury placed her charge of the welfare and morale whole of Canterbury.

But now all that is over . . . alm V-E Day, letters poured again from asking Miss Babington to please lecture tour as soon as possible. C rangements are now complete, an stands now, she will be in the Unit during November and December d tour Canada in February, and journey through New Zealand, Austr South Africa in the spring and sum

Miss Margaret Babington, O.B.E., Honourary Steward and Treasurer of of Canterbury Cathedral, an orga whose purpose is the retention, beautifu

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Lewis O. Hartman, resident
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to our State Department con-
airs of Franco, and the wishes
Americans that this Franco
hould be discredited, *The New*
September 10th made public
letter from the State Depart-
p Hartman:

Sept. 4, 1945.

op Hartman:
lge the receipt, by reference
e House, of your letter of Aug.
alf of the American Commit-
Freedom with regard to re-
n this Government and the
ment in Spain.
relations with the Spanish
e conditioned by the basic fact
s the regime retains its present
e can be no expectation either
tions between Spain and the
or of constructive measures by
pain. Moreover, under these circumstances, Spain is unable to take her proper place in the community of nations. This policy was evidenced by the support given the American delegation at the San Francisco Conference to the resolution put forward by the Mexican delegation to the effect that a State whose regime was established with the help of the Axis Powers would not be eligible for membership so long as that regime was in power. You will have noticed also the statement made by President Truman and the other heads of Governments in the report on the Tripartite Conference of Berlin on Aug. 2, 1945, that in view of its origins, nature, record and close association with the aggressor States, the present Spanish Government was not considered eligible for membership in the United Nations Organization.

The department recognizes and shares fully the feeling of the American people that there should be established in Spain forms of government which would give to the Spanish people the opportunity to achieve their political aspirations. The question of how to use our influence, in the best and most effective manner, to aid in the achievement of these objectives in an orderly and peaceful way, is receiving constant study by officers of the department.

Your courtesy in making available the views of your organization is greatly appreciated,

Sincerely yours,
FRANCIS H. RUSSELL,
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BOOKS

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"The Will of God for These Days" is carried into the areas of human relations, economics, politics, race relations, and international affairs, by Kirby Page, his twenty-second book. It "is based upon the conviction that our problems could be solved if we could multiply sufficiently the number of men and women who are really Christian in enough areas of life."

In addition to being an interpretation of righteousness in the main area of life, it is an inquiry directed to the reader, to determine the condition of his own conscience. It is good material for forums, sermons, study groups, and discussions. (Kirby Page, California: 1945. Price, $1.00.)

Christ and Our Country

The Missionary Evangelization of the United States of America is clearly and factually shown to be a powerful challenge to Christian peoples. "Christ and Our Country" is a companion book to "Christ after Chaos," the statement of the "foreign policy" of The Methodist Church.

A depiction of the "American Panorama" serves to characterize the "motion" of the American population. Consideration of rural and urban problems comprise two chapters, followed by the importance of Methodist work among the different racial segments of the total population. This summary of the Home Missions jurisdiction is concluded with the work among the outlying possessions of the United States, including Alaska, Hawaii, Puerto Rico, and the Dominican Republic. "Some Problems of Evangelism," including an answer to the question, "What is Evangelism?," and a survey of the myriad difficulties facing home missions conclude the volume.

An optimistic note is found in the conclusion: "When eight million Methodists go from their knees to any task, it shall be done!" (Board of Missions and Church Extension, The Methodist Church: 1945. Price, 25c.)

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Autobiography of a Plain Preacher

Raymond H. Huse

CHAPTER VII—"MY MOTHER AND I"

The fall and winter after I graduated from the high school I was home with mother on the farm.

The Congregational minister in the nearby village wanted me to teach him German. I consented on condition that he should teach me Greek, so we embarked together. I think it was mutually beneficial. We read Martin Luther's translation of the New Testament in the rugged German speech. I still believe there is a bright tomorrow for a nation that can produce Martin Luther and his New Testament.

For the most part, modern ministers do not study much Greek. Moffatt, Weymouth and Co. furnish convenient ponies. So we read psychology and let the dust gather on our Greek Testament. I think it is a mistake! There is something that comes to one when he reads great literature in the original tongue that he can get in no other way. I am reminded of the old lady who, when they tried to sell her a predigested breakfast food, exclaimed—"Predigested, dear me, who by?"

I am aware that some scholars think Greek was not the original language of the New Testament. It tastes like it to me!

One advantage in reading the New Testament in Greek is that it does not slip through brain and heart so swiftly and easily. You have to take time to look up words.

One day I was reading that rather difficult passage in Romans—"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God head." I had read this remarkable verse many times, and had not paid much attention to it—but reading it out of doors in Greek—I looked off at the purple mountains, at the winding river, at the cloud-swept sky and I understood. Do you?

Mother and I did most of our reading around the evening lamp—especially after the winter days came and the twilight shut down early. It was not merely that we read together, but we thought things through together. Passers-by would have been surprised that in the quiet farm home were being discussed some of the most profound questions of theology and the relation of science and religion.

A book that influenced me most was a Chautauqua course book called, "Walks and Talks in the Geological Field." It was not the knowledge of geology it gave us, so much as that it fixed some of our intellectual attitudes. For instance, it was by studying this book that I became convinced that the universe was not created in six days of twenty-four hours each, and what was more important, that there was no essential conflict between true science and true religion.

My mother was a born theologian. Her people, as were most of the fine old families of our neighborhood, were Congregationalists. The pastor wanted her when a thoughtful young girl to join that church, but the Congregational Church in those far away days was Calvinistic and my mother had thought through the difference between Calvinism and Arminianism and she believed with the Methodists in the freedom of the will. Moreover, while away from home, she had been converted and had becom ber of a Methodist class in the ol meeting days. To her the path o seemed very plain, and she was an gent and happy Methodist all the rest pilgrimage. She met some oppositio one day she went to her room and bu with the prayer, "Oh Lord, make th Methodists." Years afterward, when preparing for the Methodist minis prominent member of the Congreg church in our village asked me to b its pastor. She felt her prayer was ans

This detour into my mother's backg is, I trust, not out of place, and show what equipment she entered into the th life of a prospective Methodist preach

As a rather frail youth, my services farm were not particularly desired. H the house was needed more. Sometim seemed to me my work was rather nate, and I was never a lady-like perso it seemed to be in the pathway of du on the way to the Christian ministry.

And we knew how to fill in the chi time with reading aloud.

Some of the books we read I comm young theologians. Some years after, I Dr. Samuel Upham advise a class to everything Harriet Beecher Stowe ev and I remembered how mother and "Old Town Folks," "The Minister ing," "We and Our Neighbors," an Those who think of Mrs. Stowe a the author of "Uncle Tom's Cabin," an Abraham Lincoln said—the little who caused this big war—do not k genious. She was not only the flow Beecher family, but the best inter New England thought and New theology that has yet arisen. If I way, her books would find a place theological seminary.

Meanwhile trouble was brewing church of which we were members. struck one of those periodic storms alas and alack, make and mar the hi rural Christianity. I do not really kno it started, but I know we found ou divided into a pro-pastor party and an pastor party. If you want to read more it, turn again to Paul's letter to the Co ans. He had to deal with the same ki a situation.

Mother and I (as always) were men of the pro-pastor group. It was not be we liked the minister, although we did he represented connectional Methodism Catholic Christianity. Behind him wa presiding elder and the bishop. When, we learned that the elder was inclin side against the pastor, we thought he misinformed. Our hearts were heavy! one day mother asked me to write a ment, and this was it—

"If two of you shall agree on ear touching any thing they shall ask, it be done for them of my Father which heaven.

"We agree to pray that the schism i church may be healed and that we may a revival."

Abbie A. Huse
Raymond H. H

I am afraid I did not take the agre very seriously or give it very much th I am sure mother did. A number of afterward we were looking over som pers and came across our written agre We were startled to see how literall prayers had been answered.

emaker's Corner

Harry A. Burnham

d Needs Grandmothers

few people who are forgotten ions on homemaking. In the bers of our "Corner" we are nd give them a little belated

ting grandmothers first, per- ersonal reason! A true story least one of the reasons why oday needs grandmothers:

ing young officer, erect and riform, looked straight into the the little old lady who sat at a corner table in a res- had met there once or twice He was the age her son had e had gone to the other war. n her pictures of his little boy housand miles away, and she im pictures of her grandchil- whom would be eighteen in a

had met her at the door and she would sit with him; he with her.

eliminaries he said, "I'm leav- , and I don't mind telling you wouldn't admit it to anyone htened to death. Don't think what may happen to me, I urdle long ago, but, you see, charge of a lot of men; what re they go, what happens to pretty much up to me. I've ich responsibility before, and one with it. I tell you I'm

les showed white on his hand the edge of the table, but her s cool and steady as she laid his. Gradually he relaxed as He smiled occasionally, a smile up from his heart and out eyes, but which did very little ined lines around his mouth. ft he held her hand in a steady long moment, then his lips vent "Thank you," while her's bless you." Then he was gone, glance straight ahead.

what impulse had caused that o go to an old lady with his pathy and mental stability. He one to the chaplain of his regi- ld have gone to a minister, or rabbi. He could have gone to laces of amusement with which swarming and tried to dance ful questionings.

d chosen to talk quietly with other who had been kind to long journeying had tempered g and in whose face shone a life born of much striving and

eded someone who could tell m theory, or creed, or even a ut from a plenitude of experi- when life's responsibilities are n us, when a crisis develops for calm judgment and meas- g, we are never "all alone." He k with someone who could look e's dull pains and stark trage- ow, without knowing how or is eternally true that in such re comes from somewhere a powerful force, an unsuspected strength, a firm conviction that underneath are everlasting arms.

And that someone had to be a woman. He wanted mothering, or better, grandmothering. He was longing for just a little of the right kind of loving. He wanted to bring his weary wonderings and fears to a woman whose mind was like a sharp knife cutting to the core of a situation, and whose spirit was like a breath of cool air over a parched desert.

He needed a grandmother.

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Baird, whose knowledge of the Bible was scarcely less profound, replied: "It is true Solomon said that, but Paul has observed that, 'while he that marrieth doth well, he that marrieth not doth better.' "

"I would suggest," young Bryan countered, "that Solomon would be the best authority on that point, because Paul never married, while Solomon had many wives."

Baird gave his consent.—*Wall St. Journal.*

The typical politician is a man who will stand bravely for ideas for which he thinks the people will fall.

—*The Watchman-Examiner.*

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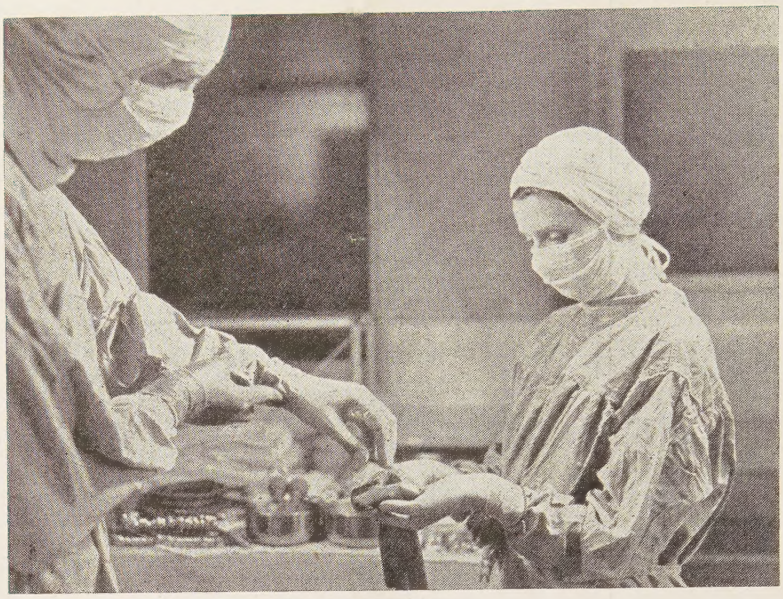

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